THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

A BRIEF SKETCH OF THE HISTORY OF AMERICAN SOCINIANISM.

American Socinianism first made its appearance in Boston, Mass. in the latter part of the 18th century. It was by almost unperceived degrees that this system of opinions was arrived at.—First there was discoverable among these descendents of the pious puritans at this time, an impatience under the pure faith of their fathers. An obvious general degeneracy in that region of country, from the piety of their ancestry, would of course produce its appropriate degeneracy of principle. An accurate detail of their progressive departure from the faith, cannot be had; but it will be found like all religious error, to have been gradual. The first step was to low Arminianism, Dr. Price carried it to Arianism—Dr. Chauncey pushed out the error to universal salvation, and prepared the way for Freeman and his followers.

It was about this time that Horsley of England and Dr. Priestley were busily engaged in this controversy.—Their writings were industriously circulated through that part of our country, and a constant intercourse by letter, kept up with those few who appeared upon their side. The first man of any note who fully adopted what are called the Socinian opinions in Boston, was Mr. afterwards Dr. James Freeman, connected with an Episcopal Chapel, called King's Chapel. In consequence of his erroneous tenets he was refused Episcopal ordination.—He was however ordained by his own people, who, unlike many other Socinians who hold these heresies, openly avowed their opinions, and adopted the liturgy of the Unitarians of London, drawn up by Lindsey. This was about the year 1786. Dr. F's example was followed in Portland, Maine, by the Rev: Thomas Oxnard, also in the Episcopal connection, who had been converted to their sentiments by the wrtings of Lindsey, and Priestly, put in his hands by Dr. Freeman. By his intrumentality many were brought over to RATIONAL CHRISTIANITY.—This change of opinion produced a schism in the congregation—the majority (Unitarians) left their connection with the Church, and having seceded, chose Mr. Oxnard for their pastor. This congregation seems never to have flourished much.

About the same time another society for Unitarian worship was formed at Saco, a populous village, by Socinians from Portland, under the auspices of Mr. Thatcher, a public character, a representative in Congress, afterwards Judge, &c. Another of the Portland Clergy about this time fell away from his professed faith, under the assumed name of a Sabellian, and probably intending this for the first step to Socinianism. In 1788 the So-

cinian system became less frightful to the people. Mr. Bentley, a learned, bold, and designing young man, did great evil in spreading this doctrine in Salem, about this time. In 1794, two ministers, one in Barnstable and one in Plymouth, professed this faith. It began also to spread in Maine, and in the southern part of Massachusetts, &c. In Vermont, too, a few seeds were sown. A Socinian Church was also established at Olden Carneveld, New-York, under patronage of Col. Mappa, aided by the Rev: Frederic Adrian Vanderkemp, of Holland. This Church was for a few years under the care of the Rev. John Sherman, who after his apostacy from the true faith, had been dismissed from his charge in Mansfield, Connecticut, after being its pastor for 8 years. The Rev: Michael Abbot, though one of the council who voted for his dismission, for heresy, was soon after separated in the same way from his charge in Coventry, Connecticut, for the same sentiments.

It is known that Dr. Priestly, not only by his writings, but by his personal presence and efforts in our country, especially in Philadelphia and New-York, and Northumberland, Pennsylvania, spread this contagion of death. In New England many of the public men, the rich and influential, joined themselves in creed, and in many cases by public profession, with this sect.—Governor Bowdoin, General Knox, and General Lincoln, and the Chief Magistrates of the nation, John Adams and Mr. Jefferson were favorable to this system; and the latter had frequent epistolary correspondence with Dr. Priestly. But Boston was its centre of influence and corruption; and there by degrees, as the wealth, influence, and learning of the city and vicinity became Socinian, they threw off the hypocritical mask, which they had worn, and openly avowed their sentiments.

One of the most happy achievements made by this sect, during all their efforts, was the getting possession of the Harvard University. Having with insidious and patient assiduity, imperceptibly secured its government, they began immediately to poison the sentiments of the youth, the instructors and regents; and now it is in their hands an engine of evil so great, that there is no conception of the death which it may spread through our land.

As Socinians have found it their best policy to work in silence, they alarm as little as possible, and never have published any thing scarcely, like an account of their influence and number in our country. Until lately, they have only appeared by confession, when they have been dragged to light, and exposed to the public eye; and all the while have spread their principles. aiming at the proselyting of influential and rich men, men in power, seeking for posts in Colleges and other important points of influence, from which their principles might be spread. They now have become very bold: the monster begins to unmask himself, when he finds that his visage will be less hideous to the eye of increased corruption. In Boston, in many parts of Massachusetts and New England, in almost all our principal cities, and in many parts of the interior of our country, even among the lower classes of the people, whom they do not so easily reach, they are attempting an influence. They may be said to have the controul of the University of Harvard; of Brown University, at Providence, Rhode Island; of the College of South Carolina, at Colombia; well nigh of the Transylvania University, of Kentucky; and others say, in prospect of the University of Virginia, if that should ever awake out of the sleep which it has been taking in Mr. Jefferson's DORMITORIES. Indeed many of the nation at large seem ripe for the spread of these opinions. The Socinian system is the combined result of two traits of character very common in our

country—a fear of the name of infidelity, and a hatred of the truth of God. Our unformed character—our floating population—our impatience of salutary restraints, and even of moral obligation, arising from what may be termed *freedom abused*, open wide the entrance for evil with the good, and for error with the truth. But, thank Heaven, it opens a highway for truth as well as error, and for good as well as evil. We rejoice in that spirit of free enquiry, and manly independence, which is the peculiar characteristic of our country. We could not love, we would not inhabit any other country. And we are satisfied that the God of nations, who gave us our freedom, has not so constitu ted our country as that we must be corrupted by its enjoyment. Socinians have boasted that their falsely-called *rational religion*, was inwrought into the constitution of *our* national character, and have aimed to lay their sys tem at the corner stone. But truth must triumph at last. Like a malignant star, in its transit over our path, it may shed one baleful ray, and disappear; but Socinianism can never be the system of American christianity, unless freedom be at enmity with truth, and error and corruption can make men free.

For the Luminary.

A THOUGHT ON THE COLONIZATION SOCIETY.

This topic has been suggested to us at this time by the mention in the "Christian Herald" of Mr. Jefferson's opinion of the Negro race. That philosopher and statesman thinks the negro, quite inferior to the white, in all the faculties of the mind. It is a remarkable fact however, that Mr. Jefferson, notwithstanding this low estimation of the negro race, is still a great friend to the colonizing plan.—Nay, it is quite a phenomenon that there should be, upon this scheme, a concentration of approval, of minds, that, on no other matter, are accustomed to think together. Mr. Jefferson, who deems the African so inferior a being, is yet disposed to colonize him—and, in fact, upon the account of this very supposed inferiorty. Those, too, who argue for the equality of the races, are also disposed to colonize; and that it is likely often, in part, on account of their desire that so respectable a people should be separated from those who so much underrate their moral and intellectaal powers—that those powers might the better devolope themselves.

To us, we own, this coincidence of views, in regard to colonization, on the part of men who agree about nothing else, appears altogether providential. Such agreement renders highly probable, to say the least, the *opinion* which men thus agree upon. It does more: It holds out the idea of the ultimate *prevalence* of that opinion—of the ultimate success of the plan of colonizing our negroes, and of thus *mitigating* at least the tremendous evil of domestic slavery.

The object of this little essay is, to point out one particular benefit, to arise from colonization. We have alluded to the opinion of the negro's great inferiority. We have hinted at the probability of the erroneousness of that opinion.—Now whatever has a tendency to undeceive men in regard to the supposed inferiority in question, must have an equal tendency to ameliorate the condition of an unhappy class of mankind, whilst it holds them up to their masters as being likewise men!.....And consider the probable effects of colonization!—A colony settles, say, on the coast of Africa. It presently increases in numbers, and in prosperity. The arts have been transplanted, and are growing, among them. Genius, in many individuals—makes its appearance—advances to maturity, under happy circumstances of cultivation and encouragement—promises

much benefit to the people at large. Machinery is invented: books are written. The public intellect becomes sturdy; and challenges admiration. Deep politicians, (as well as able men in other departments) arise—display their powers—offer plans of public utility—have those plans approved by a sagacious, a wise, people.....Must not we of this country, lay aside all our prejudices against the intellectual powers of men who thus shew themselves worthy of our admiration? and all our prejudices against the qualities of their hearts,—if, whilst so great intellectual advancement is going on, churches are also raised—the word of God is preached to crowded, and solemn congregations—a general interest is manifested in holy things—and a gospel morality, is generally acted out by all sexes and classes?—Under such circumstances, such results, with us, could not but take place, surely!

It is here taken for granted, it will be perceived, that the negro is *not* a person of an inferior *order*. He is indeed inferior to the white man, as we *actually see him*: But are there no *moral* causes for such inferiority?—So that we are not warranted in the explaining of the difficulties we see, by referring them to *original organization*. .....We see the negro, a *slave*. We see him driven—by others, to labor for others: the faculties of his nature are "locked up"—and how can we expect much from him?—Can we expect daring research; great invention, powerful reasoning—*from a slave?* Can we expect *a slave* to perform any intellectual wonder—any high achievement of any sort? Is it *from a slave* that we are to look for any thing that is remarkable, either in speculation or in action?—When we would learn *why* a man hath not signalized himself, in the one, or in the other, of these departments speculation and action; surely one would deem it a sufficient reason—*that he is a slave!* Since—all experience being judge—

"Jove fix'd it certain that, whatever day
"Makes man a slave, takes half his worth away."

.....How absurd then—when there are *moral* causes we know and which we know to be sufficient to account for the present character of our country's negro population,—to be ever seeking to explain that character, at the expense of "belittleing" so large a portion of the family of man?—The conclusion were distressing; and we surely should be less pertinaciously desirous to adopt it!

Let us send out colonies of negroes: Let us protect and foster those colonies: Let us give to the faculties of this unfortunate people every facility for development: Let us not pre-judge them:—In this way—whilst we shall be reducing the number of enemies at home—and making of those domestic foes, friends abroad; we shall, at the same time, be removing our *prejudices* against a considerable portion of God's creatures—and demolishing the barrier which there is, in these prejudices, for the doing of something more permanent, more extensive, more substantial, for beings, whose lot as yet hath been an exceedingly hard one.

And, in this place, let us call to our recollection what—in a case when we have wronged a *neighbour* of our own color—we are willing to do, with a view to repair the injury.—We are willing to apologize. We are willing to fill the purse of the offended individual. We are willing to toil in his behalf.....Admitting then the *probability* of our having wronged these black people, in the low estimation we have held them in—as we certainly have wronged them in other things; shall we hesitate to seek the repairing of this wrong—by sending out colonies of them to a distant land—where their proper characters may have scope to manifest themselves, untrammelled by

stern authority, unfettered by an iron servitude.

The Colonization Society is a glorious institution. It does honour to those who planned--to those who would promote it.—We have, too, the happiness of knowing that it, now, has the support of every variety of interests, and of characters, in our country. The visionary emancipator favours it: The rigid slave-driver favors it: The ardent politician favors it: The retired philosopher favors it: In a word, you find promoters of this Society in every grade of our social fabric, from *John Randolph* and *Jefferson* and *Clay* and Judge *Washington*, down to the peasant who finds himself compelled, in some measure, to adopt the maxim—"Reason has often deceived me, feeling has not, and cannot!"

The present hasty remarks may be regarded as a sort of postscript to the essays of C. C.; which are earnestly recommended to every intelligent reader of the Western Luminary, as acute, philosophical, practical, and patriotic—as worthy, both of the head and the heart, of one of the most worthy of our citizens. X. Y.

Extract from Horne's Introduction to the Study of the Holy Scriptures.

Michaelis has given a most logical view of the argumentative part of the Epistle to the Romans, of which the following abstract may not be unacceptable to the reader. The point, he observes, which Saint Paul intended to prove, was, that the Gospel reveals a righteousness unknown before, and to which both Jews and Gentiles have an equal claim. (Rom. 1. 15. 16.) In order to prove this, he shows (i. 18.—iii. 20.) that both Jews and Gentiles are "under sin," i. e. that God will impute their sin to Jews as well as Gentiles.

His arguments may be reduced to these syllogisms. (ii, I. 17—24.) "The wrath of God is revealed against those who hold the truth in unrighteousness; i. e. who acknowledge the truth, and yet sin against it.

"The Gentiles acknowledged truths; but, partly by their idolatry, and partly by their other detestable vices, they sinned against the truth they acknowledged.

"Therefore the wrath of God is revealed against the Gentiles, and punishes them.

"The Jews have acknowledged more truths than the Gentiles, and yet they sin.

"Consequently the Jewish sinners are yet more exposed to the wrath of God. (ii, I—12.)"

Having thus proved his point, he answers certain objection to it.

Objection 1. "The Jews were well grounded in their knowledge, and studied the law." He answers, if the knowledge of the law, without observing it, could justify them, then God could not have condemned the Gentiles, who knew the law by nature. (ii. 13—16.)

Objection ii. "The Jews were circumcised." Answer. That is, ye are admitted by an onward sign into the covenant with God. This sign will not avail you when ye violate that covenant. (ii. 25—end.)

Objection iii. "According to this doctrine of Saint Paul, the Jews have no advantage before others." Answer. Yes, they still have advantages; for unto them are committed the oracles of God. But their privileges do not extend to this, that God should overlook their sins, which, on the contrary, Scripture condemns even in Jews. (iii. I—19)

Objection iv. "They had the Levitical law and sacrifices." Answer. From hence is no remission, but only the knowledge of sin. (iii. 20.)

From all this Saint Paul concludes, that Jews and Gentiles may be justified by the same means, namely, without the Levitical law, through faith in Christ: and in opposition to the imagin-

ary advantages of the Jews, he states the declarntion of Zechariah, that God is the God of the Gentiles as well as the Jews. (iii. 21—end.)

As the whole blessing was promised to the faithful descendants of Abraham. whom both Scripture and the Jews call his children, he proves his former assertion from the example of Abraham; who was an idolator before his call, but was declared just by God, on account of his faith, long before his circumcision. Hence he takes occasion to explain the nature and fruits of faith. (iv. 1—11.)

He goes on to prove from God's justice that the Jews had no advantages over the Gentiles, with respect to justification. Both Jews and Gentiles had forfeited life and immortality, by the means of one common father of their race, whom they themselves had not chosen. Now, as God was willing to restore immortality by a new spiritual head of a covenant, viz. Christ, it was just that both Jews and Gentiles should share in this new representative of the whole race. (v. 12—end.) Chap. v. ver. 15, 16, amount to this negative question, "Is it not fitting that the free gift should extend as far as the offence?"

He shows that the doctrine of justification, as stated by him, lays us under the strongest obligations to holiness (vi. 1—end); and that the law of Moses no longer concerns us at all; for our justification arises from our appearing in God's sight, as if actually dead with Christ, on account of our sins; but the law of Moses was not given to the dead. On this occasion he proves at large, that the eternal power of God over us is not affected by this, and that while we are under the law of Moses we perpetually become subject to death, even by sins of inadvertency. (vii. 1—end.) Hence he concludes, that all those, and those only, who are united with Christ, and for the sake of his union do not live according to the flesh, are free from all condemnation of the law, and have an undoubted share in eternal life. (viii. 1—17.)

Having described their blessedness, he is aware that the Jews, who expected a temporal happiness, would object to him, that Christians notwithstanding endure much suffering in this world. He answers this objection at large (viii. 18—end); and shows that God is not the less true and faithful because he does not justify, but rather rejects and punishes, those Jews who would not believe the Messiah. (ix. x. xi.)

In discussing this point, we may observe the cautious manner in which, on account of the Jewish prejudices, he introduces it (ix. 1—5), as well as in the discussion itself. He shows that the promises of God were never made to all the posterity of Abraham; and that God always reserved to himself the power of choosing those sons of Abraham, whom for Abraham's sake he intended to bless, and of punishing the wicked sons of Abraham; and that, with respect to temporal happiness or misery, he was not even determined in his choice by their works. Thus he rejected Ishmael, Esau, the Israelites in the Desert in the time of Moses, and the greater part of that people in the time of Israel, making them a sacrifice to his justice. (ix. 6—29.) He then proceeds to show that God had reason to reject most of the Jews then living, because they would not believe in the Messiah, though the Gospel had been preached to them plainly enough. (ix. 33—x. end.) However, that God had not rejected all his people, but was still fulfilling his promise upon many thousand natural descendants of Abraham, who believe in the Messiah; and would in a future period fulfil them upon more; for that all Israel would be converted. (xi. 1—32.) And he concludes with admiring the wise counsels of God. (33—end.) Michaelis, vol. iv. pp. 102—107.

TRIUMPH OF TRUTH.

A young clergyman of the Presbyterian denomination having located at the South, where religion had previously no temple and few votaries, found it difficult to discharge his duties because of the poverty of his hearers, and the currents of false principle, fashionable authority, vicious manners, conceited ignorance, wealthy infidelity and habituated irreligion, which he had violently to oppose. His talents—and talents are the *Lares* and *Penates* of Southern idolatry—were, in their own estimation, excellent and appropriate to his profession. His person and attainments were the objects of their enthusiastic admiration. All they hated, were, his master and his message! Once, on a very splendid matrimonial occasion, he was called to officiate. The company convened and awaited his arrival. In the mean time the conversation turned on the character and doctrine of their clergyman. They all said, he was a good man, a smart man, an acquisition to the place—but, his doctrine, alas! how strict, how hard, how mysterious, how inflexible, how almost audaciously defended and applied! One of the guests, a flippant and well educated young man and a practitioner of law, signalized himself to the high satisfaction of the circle, in his erudite animadversions upon the subject; and in fine was deputed to entertain the audience, after the arrival of the clergyman and the performance of the ceremony, with a discussion, the object of wh ch would be to refute, especially his Calvinistic sentiments. The clergyman arrived, and the time for the colloquy. The lawyer, (whom we shall write L. and the other C.) adduced, very politely and tritely, his objections—especially against the doctrine of election. C. explained, and showed that it was a fact clearly revealed—and yet never in any one's way whose pride and unbelief do not present the primary and sole obstructions; that it consists of two grand divisions, the *purpose* and the *execution*—the former, as such, having no effect upon us, and the latter coinciding with and constituted by our own voluntary moral agency; that it was not the less but the more true, on account of that doctrine, that he that believeth shall be saved and he that believeth not shall be damned; that it was the glorious encourager of piety, and inimical only to its opposite; that the end was not determined any more than the means of salvation, and neither the end nor the means of this design more than all other events—than the means and the end of every other design of the universal agent, who made, sustains, and controls the sum of things; that we ought to receive it as a fact, whether we could master the philosophy of it or not; that every way there could be no promises to the impenitent, and without it no certificates to the real christian; that events in the moral world—for which the physical was made, and to which it is subservient—must then be fortuitous, and *chance* is "over all blessed forever," with other considerations calculated to convince him. The company were all attention, and wished their champion to reply. He hesitated, and at last said, by way of terminating the friendly disputation,—"Well, after all, I am not convinced; and to tell you the truth, Rev. Sir, (and it is a solemn fact) if I believed as you do, I should necessarily infer the absur-

dity of doing any thing, and should never make one effort towards salvation." Rejoined C. "Well, but believing what you do, how many efforts do you make?" This was an *ad-hominem* thrust which himself had provoked, and for which he was not prepared. The company saw his discomfiture, and sympathized in his defeat—for his own conscience told him, as his actions told others, that he never made any efforts upon any principle to attain eternal life, but was living in those habits of levity and dissipation which utterly indisposed him to all religion, and perfectly disqualified him to judge in "her magnificent and awful cause."

[*Religious Monitor.*

ILLUSTRATION OF ISAIAH XXVII. 5.

Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

The Rev. Robert Hall, in his interesting Memoir of the late Rev. T. N. Toller, of Kettering, recently published, speaking of Mr. Toller's character as a Preacher, makes the following observation:—

"His most affecting illustrations (and the power of illustrating a subject was his distinguished faculty) were drawn from the most familiar scenes of life; and after he became a father, not unfrequently from the incidents which attach to that relation. An example of this will afford the reader some idea of the manner in which he availed himself of images drawn from the domestic circle. His text was Isa. xxvii. 5,—'I think,' said he, 'I can convey the meaning of this passage so that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault, for which I thought it my duty to chastise him.—I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault: he had *taken hold of my strength* and he had *made peace with me.*' "

AFFECTING REPROOF.

The London Sunday School Magazine for Sept. contains an account of Elizabeth Hay, a Sunday scholar of Bury, in Lancashire, Eng. who died May 18th, aged 13 years and 11 months. The following affecting incident is related of her:

One evening after she had gone to bed, her father being much provoked by some family trials, began to swear very profanely: she came running down stairs, got hold of him, and embraced him in her arms, and almost in an agony cried out—"Oh! father, father, father, you know you should not swear." Not long after this she came to her father, when he was in the house alone, gave him a small tract, called the "Swearer's Prayer," and prayed him to read it while she was present; he complied with the request, and then asked her why she had thus urged him to read it? She replied, because father you know you should not swear. We ought to remark, that He who enabled her so faithfully and affectionately to reprove her parent, has crowned her labours with success. Her father we are informed has never been heard to swear since; from that time he began to attend

at the chapel, he now frequents the the prayer-meetings also, and is become a regular teacher in the Sunday school.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, NOVEMBER 24, 1824.

Returns of election of Electors for President.

Mr. Clay's ticket has succeeded in Ohio, by a majority of 766, over Jackson, and over Adams, 6,975.

Clay	19,225
Jackson	18,489
Adams	12,280

The votes *certainly known*, thus far, are, for Adams 32
Clay 32
Jackson 39
Crawford 24

Intelligence by yesterday's mail induces a belief, that the votes of New Jersey and Maryland will be added to those ascertained to be in favor of Gen. Jackson.

The 51 New England votes will be given to Mr. Adams.

Georgia and Virginia have no doubt chosen Electors favorable to Mr. Crawford, and the last accounts from New-York state that a Crawford ticket had been agreed upon in Caucus at Albany, which will probably succeed in the Legislature.

The result of the election in Indiana is still unknown. The contest in this state is exclusively between Jackson and Clay.

Two districts in Illinois and one in Missouri remain to be heard from.

Partial returns are received from Mississippi and Alabama. Both these states will probably vote for Gen. Jackson.

North and South Carolina, Louisiana, and Delaware, have not been heard from.

Although electors for Crawford may have been chosen in New-York and Georgia as well as Virginia, it is highly probable that he will be withdrawn, on account of, first, ill health; second. the certainty of failure in the House of Representatives. If Mr. Crawford shall be withdrawn before the first Wednesday in December, the day on which the Electors vote, the 69 electoral votes of those three states, will be given for Mr. Clay; which, with the western votes, will make him the highest on the list. If Mr. Crawford shall not be withdrawn, the contest will be doubtful.—*Reporter.*

CRIMINAL COURT.—*Hiram Steele* arraigned for the murder of W. Smith, has been found guilty of manslaughter, and sentenced to two years imprisonment and labor in the Penitentiary.

Hunt for stabbing Mrs. Keene's servant, was acquitted, on the plea of insanity. He has been sent to the Lunatic Asylum.

Menson for petit larceny, was found guilty, and sentenced to two years confinement and labor in the Penitentiary.

[*Ib.*

We have not as yet any *certain* information of the results of the New Jersey election

The Richmond Enquirer of the 5th inst. gives the following as the amounts of the election returns received at Richmond:—for Crawford 2405—Adams 527—Jackson 229. The vote of Norfolk District, which gives Mr. Adams a majority, is not included.

[*Nat. Gaz.*

It appears very probable that Mr. Calhoun will receive the unanimous vote of the New England States for the office of Vice-President.—*N. Gaz.*

From the Charleston Mercury, Oct: 28.

South Carolina is fixed for Jackson. Three fourths and upwards of her Legislature, and five *at least* of her delegates in Congress, are decided for him. Mr. Adams is their second choice, should they have to make one; and upon the accuracy of this statement, whatever opinion may be expressed by the Gazette, or any other paper favorable to Mr. Crawford to the contrary, the friends of these gentlemen throughout the union may rely in all their calculations and proceedings.

We learn from a gentleman just arrived from North Carolina, that the Crawford ticket is substantially given up in that state; and that the people's ticket will succeed, at least five to one. Either Jackson or Adams is stronger than Mr. Crawford in that state. He is only the third choice.—*Nat. Jour.*

Rumours from Albany are many and important. The Caucus party are in manifest confusion and dismay. They are utterably unable to bring the Legislature to the point where they wish them. They cannot choose Crawford Electors. Several meetings have been held, all ending in the discomfiture of the Crawfordites. Mr. Clay's friends hold the balance of power, and will use it doubtless in the sense which the popular will shall indicate.—*N. Y. Am.*

The returns from Connecticut, are for the Adams ticket 4636, for the Crawford ticket 1235—58 towns in Massachusetts gave for Mr. Adams 11,874, opposition 2571. In New Hampshire there is no opposition to the Adams ticket nominated by the regular legislative convention, but one of its members being suspected of a bias to Crawford, his name was struck off, and in the town of Portsmouth he received but ten votes, which is supposed to be the Caucus force in the whole town. In Maine, the Cumberland district, the only district in the state, or of the whole of New England in which Mr. Crawford had any chance of receiving a vote, Joshua Taylor, the Adams elector has succeeded against Mr. Preble, the caucus candidate, the votes as far as received standing 1222 for the former, and 762 for the latter. In Vermont the Legislative Convention was *unanimous* for Adams, and divided between Jackson and Calhoun for the Vice Presidency.—*N. Y. American.*

The election of Dewitt Clinton as Governor of New York, is deemed *certain* by the editors who desire it, and *probable* by those who do not.

[*Nat. Gaz.*

FROM PERU.—IMPORTANT.

BALTIMORE, Oct: 29.

By the schooner Express, we have received Jamaica papers, to the 9th inst. from which we have extracted the following gratifying and important intelligence of a victory of Bolivar over the Royalists in Peru. The official account of this event was received at Panama on the 7th of September, by the Colombian schooner, Don Quixotte, in 17 days from Guanchaco. A communication from the Prefect of Truxillo to the Intendant of Panama, dated Aug. 18th, enclosing the subjoined official despatch, states as follows:

SIR—It is with the greatest pleasure I have the honor to enclose to your Excellency the Gazette Extraordinary of this city, which contains the official statement of the brilliant battle of Junin, which I received last night.—This first success opens the door to the best founded and flattering expectations, and is a presage of the conclusion of that war which has laid waste the rich country of Peru. The battalion of Zulia, the squadrons of Guias, and the Dragoon Guards, went into quarters the day after the action of Junin.

"Although the report of the Secretary General is exceedingly accurate,

permit me to communicate to you several circumstances of lesser note; which have come to my knowledge by means of private letters from the army, which render the action still more glorious. More than 1000 of the enemy's horse, which were advantageously posted, have been completely routed by four hundred of ours. Canterac on his side, and the Liberator on ours, commanded their cavalry in person. Canterac has fled before the Liberator, and has felt his irresistible power. The cavalry was the flower of the Royal army, and was composed of veteran soldiers, the most part of whom were Spaniards. The contest was terrible, and our cavalry performed prodigies of valor. Canterac exerted his utmost ability and courage, but was compelled to fly in disgrace with very few of those brave men, who constituted almost the third part of those whom he commanded. The Liberator appeared conspicuous in every place of danger, but his presence, which availed more than an army, created despair in Canterac and his veteran soldiers.

"The people have received this news with transports of joy, which I am unable to describe."

From the Journal des Debats.

OFFICIAL NEWS FROM GREECE.

NAVARIN, (in the Morea,) Aug. 31.—The Ottoman fleet has effected a landing at Samos. The Greek fleet commanded by Miaulis Vocos, arrived at the same time—a furious battle followed—the Greeks were victorious. The Turks lost one line of battle ship, 3 frigates, and 30 gun boats, which were either wrecked or destroyed by the Greek fire ships. All the Turks who were landed were put to the sword. A conspiracy has been discovered here, organized by certain foreigners who are at Calamate, waiting the Egyption squadron. The garrison of Nevarin has in consequence been reinforced, and posts are established to set fire to all the villages at the first signal o danger from the Turks. Before long, also, we shall know what we have to hope or fear from the Egyptians.

A Turkish corps had advanced to Athens, but found the Acropolis strongly garrisoned by the Greeks.

The Seraskier Dervisch Pacha had not been more fortunate than his predecessors; he has lost almost all his army, in attempting to force the passage of the Thermopylæ.

Letters from Alexandria communicate the important intelligence, that the far-famed Egyptian expedition had sailed against Greece from that port on the 17th of July. It is stated to consist of 15,000 infantry and 2,000 cavalry. It had not appeared, however, on the shores of any part of the continent of Greece, previous to the 31st of August, and it is, therefore, not impossible that it is stationary at Rhodes or Candia, until the season for active operations shall have passed away.

From Gautimala.—By a letter from St. Johns, 7th September, it appears there is a dreadful civil war raging in the interior of the Republic of Gautamala. The city of Grenada was at that time invested by 3500 troops, and a considerable quantity of English property had been captured on the River and Lake Nicaragua.

NEWS FROM LIBERIA.

The Rev. R. R. Gurley, Agent of the Colonization Society, has just arrived in this city from the coast of Africa. He states that the Colony at Cape Mesurado is in encouraging circumstances. The natives have been peaceful, and there is no danger to be apprehended from them.—The Colonists felt no more fear of being attacked by the Ashantees, of whose proceedings at Cape Coast we have heard so much, than we do. They are so far removed, and there are such various obstacles

between, there is no prospect of it whatever.

The Colony has suffered for want of medical aid, but the deaths have been comparatively few, ten or twelve since March last, and those of ordinary diseases. Those who went out from Petersburg, under Waring, have erected houses, and are now conveniently accommodated Considerable land, also, has been cleared and the Colonists, in general, have, on the whole manifested great perseverance and industry. During the absence of Mr. Ashmun, who went to the Cape de Verd islands for his health, they moved on harmoniously, under the direction of Lot Carey, Johnson, and Waring, three men of colour. Mr. Ashmun has since returned, and resumed his superintendence; his health being in a great measure restored. Mr. A. is spoken of as deserving great credit for his unwearied efforts for the good of the Colony.

Land has been apportioned to the settlers, and a satisfactory system of government established. The country is represented by Mr G. as well as by all others, as being remarkable for fertility. Coffee, sugar, cotton, rice, indigo, may be cultivated to great advantage. Mr. G. brought with him a specimen of indigo raised by one of the Colonists; also, of a peculiar kind of cotton, of a consistency like silk. Of this cotton one of the Colonists from this city, whose name, on account of her character for great industry, ought to be mentioned, (M. Poulson,) spun and knit him a pair of socks which show of what the material is capable.

Mr. G. brought with him various proofs of the ingenuity of the natives; as pieces of cloth, baskets, &c. made of grass, manufactured gold, cotton, war utensils, &c. Several of these were from the interior, and were made by the Foulahs.

He visited Sierra Leone, and found that Colony in safety and prosperity. The Ashantee war is entirely beyond the Sierra Leone region; also, there is no connexion between that and Cape Coast, except that both are governed by the British. On his way from Mesurado, Mr. G. spoke a vessel going to Cape Coast with supplies.

[*Philadel. Recorder.*

Emigration to Hayti.

Capt. M'Learn, of the brig Charlotte Corday, who sailed about six weeks since from Philadelphia with a number of coloured families, emigrants to Hayti, has just returned. It would appear from his account, that the promises of citizen Granville have been more than fulfilled. He states that on entering the harbour of Port au Prince, the emigrants were welcomed by the officers of a Haytien Government vessel: and soon after visited by some of the principal officers of the Government. A deputation of the Philanthropic Society of the place was sent to welcome and conduct them to their residence. They were cordially received into the families of the first men at Port au Prince. Many of the emigrants were to remain in the families of the Secretary of State—of War—and of the Treasury, till they had selected a residence for themselves. All seemed anxious and happy to entertain them. President Boyer invited them to the Government House; and expressed much satisfaction on their safe arrival and genteel and becoming appearance. After he had ascertained their different wishes and intentions, he promised to locate them on some of the government lands in the vicinity of the city, said to be among the best in the Island. When Capt. M'Learn sailed, most of them had gone to the country to select their farms, and make arrangements for the removal of their families.

Phil. Dem. P.

BIBLE AMONG CATHOLICS.

The secretary of the Bible Society at Frankfort on the Maine, in Germany, relates the following anecdote respecting the reception of the Bible by a body of German Catholics, in a letter to the British and Foreign Bible Society, dated in June of the present year.

N. Y. Observer.

A few weeks ago we distributed New Testaments among sundry Roman Catholics engaged in a pilgrimage to Waldieren. They passed through Frankfort on two successive days at certain appointed hours, and were this year particularly numerous. The first day we conveyed 600 copies of the New Testament to the place of distribution, supposing that, as formerly, they would pass through in companies of twenty or thirty persons only; but what was our surprise when we found ourselves suddenly surrounded by nearly 1000 people at once, all anxious to obtain copies of the New Testament! We found they had relinquished those scruples, which in former years they entertained, and many testified with a degree of exultation of what they had read in the Sacred Volume, and how convinced they were of the excellency of its contents. One female made the remark, that the book which we distributed was precisely the same as that used by the clergyman when taking the text for his sermon, and that, as he quoted chapter and verse, it was of great advantage to possess a New Testament, in order to be able to read it again at home. Indeed, such was the gratitude and cordiality of these poor pilgrims that it took up no small portion of our time in shaking hands with them; and, after all, nearly 300, at the very least, were obliged to go away without a copy. It will afford you pleasure to learn, that the total number of copies disposed of in both days, amounts to 1139; and, from opportunities which we have had of observing the class of people among whom they were circulated, we have great reason to hope that the Lord will more and more cause the morning star of light and truth to arise and shine in their hearts.

CLAIMS OF PRISONERS.

The Quarterly Review for August 1824, contains an able article on "*Prisons and Penitentiaries*," founded upon a long catalogue of publications relating to the subject, in which there is much good sense, and sound reasoning; mixed with some things, however, which do not fully quadrate with our own opinions. We mention this matter at the present time, because we understand that Commissioners appointed by the Legislature of this state are occupied in examining into this important subject, and it is desirable that all the light and information of which it is susceptible may be placed before that body in the report of their agents. We think some may be collected from this article.

The Reviewers, in the course of their observations, examine various important points necessarily involved in the system, viz. 1st. The security of prisons—2dly. Health and cleanliness—3dly. Protection from the corruption of bad society, and the enjoyment of an opportunity of performing his religious duties. These they consider the claims which prisoners have on the country.

Under the head of the claims which the country has upon prisoners, they remark—"It has a right to general order and decency within the prison; and for that purpose may enforce proper discipline, and punish the breach of it" —"it may regulate prison hours, and the mode of employment of all the prisoners"—"It has a right to restrain the intercourse of prisoners with each other, and to exercise an entire controul over the visits of friends from without."

N. Y. Daily Adv.

Native Gold—A piece of native gold has been found not long since in Mecklenburg county, N. C. by a black boy, while ploughing in the field, and purchased for $100, for the purpose of being worked into an elegant set of coat buttons, which will bear a likeness of Washington, and are to be placed on a coat of American manufacture, to be presented to Gen. Lafayette.

Among the wonders of the vegetable creation, the public papers mention the following:—At the Middlesex Cattle Show, a water-melon weighing 48 pounds—at Salem, a beet 25 pounds—in Hillsborough, a cabbage-head, 22 pounds—at Portland, a Canada squash, weighing 97 pounds—and in Canada, near Montreal, a cucumber, four feet two inches long. *Nat. Gaz.*

A new fruit has lately been introduced into England, called CHERIMOYA by the natives of Mexico; it has yet no English name, but is a species of the ANNANA of Linnæus. It is esteemed a more delicate fruit even than the pine apple. The fruit is covered by a green scaly substance. In size and shape it resembles the heart of a calf, and the interior substance is similar to thick cream, sweeted with fine sugar. It is arranged in the natural order COADUNATÆ, and is of the POLYANDRIA POLYGNIA class and order. The flowers have only three petals, LANCEOLATE, COMIAEOUS, TOMENTOSE.—*Minerva.*

At the last session of the Vermont Legislature, a resolution was passed directing the Secretary of State to ascertain how many Deaf and Dumb persons were residing in that State.—Agreeably to that resolution the Secretary has reported that he has received returns from only forty-seven towns. In these there are *seventy-nine* deaf and dumb persons:—viz. forty-four males and thirty-five females, of whom eleven are over thirty years; twenty-two between twenty and thirty years; thirty-seven between ten and twenty years; eight under ten years, and one whose age is not returned. *Nat. Gaz.*

Difficulties of the North West.—We learn that fourteen persons in the employ of the Hudson's Bay Company, have been lately killed by the Snake and Beaver Indians, in the vicinity of the Rocky Mountains. One of the forts in which a Mr. Hughes (son of James Hughes, esq. of Montreal) was the principal clerk, was attacked, and every person belonging to it destroyed. Those acquainted with the trade of that country, look upon these facts as strong proofs of further serious trouble.

Canada paper.

A British journal remarks—"The creed of our crown lawyers of this day is to be found in this observation of Roger North—'I must needs say, that the prerogative of the crown is a doctrine so constantly recommended in the law-books, that a man cannot be an honest, learned lawyer, but he must be in the popular sense, a *prerogative man*, and in every sense, a hater of what they call a Republic.'"

It is stated in the papers, that 97 students have joined Yale College since the last vacation besides Medical students.

At the late examination in the University of Edinburgh, 100 gentlemen received the Medical degree. The number of supplicants was 149.

A Philadelphia paper says, that the celebrated Mr. Owen of Lanark, has purchased the Harmony establishment, and is about to emigrate to the United States.

The corner stone of the western abutment of a bridge across the Potomac at Harper's Ferry, was laid, with Masonic ceremonies, on the 22d of October.

A number of spots have recently

been discovered on the disk of the sun.

A woman was burned to death a few days since in Albany, in consequence of having fallen into the fire, when in a state of intoxication!

A book entitled "Lord Byron's Conversations," has been received and is about to be printed at New York. The conversations were held in Italy, and committed to paper by one of the poet's companions. The following extracts have been given, with others not more valuable.—*Nat. Gaz.*

Calling on him the next day, we found him, as was sometimes the case, silent, dull, and sombre. At length he said:

"Here is a little book somebody has sent me about Christianity, that has made me very uncomfortable: the reasoning seems to me very strong, the proofs are very staggering. I don't think you can answer it Shelley; at least I am sure I can't; and what is more, I don't wish it."

Professor Everett is elected to Congress from Middleton, Massachusetts.

The present inmates of Boston prisons amount to 212. Of these, 101 are female, and only 19 are debtors.

Every room occupied by the prisoners contains a bible, and a variety of moral and religious pamphlets and tracts. Divine service has been performed on each Lord's day in the prisons, for several months past, by clergymen of the city. The grand Jury have recommended that a *Chaplain* be employed, whose duty it shall be, to visit the unhappy prisoners daily, imparting such intellectual, moral, and religious instruction, as circumstances and opportunities may admit.—*Register.*

Wales.—The Wesleyan Methodists have 15 circuits in Wales, which are occupied by 28 preachers, who regularly travel through the principality, and exercise their ministry in the Walish language. The number of Methodists in Wales is 6360, exclusive of persons on trial. They have in their Societies 173 Sunday Schools containing upwards of 13,749 scholars. The increase this year is not equal to that of last year.

The Wesleyan Methodist Conference in Ireland commenced in Dublin on the 25th June last. A spirit of increasing unity pervades the Societies, and their pecuniary embarrassments are not so severe as formerly. There is this year an increase of members, and an encouraging prospect of farther additions. The Rev. Henry Moore presided at the Conference, and the Rev. Andrew Hamilton acted as Secretary.

At a late Anniversary of the London Missionary Society, it was stated that the sum of 500,000 pounds was annually expended at the festivals of the base idols, whilst only about 30,000 pounds was produced by that Society to promote the everlasting salvation of the heathen.

Some of the Polish Rabbins have taught dying Jews to pray, "If the Messiah be come, and if Jesus of Nazareth be He, Lord have mercy upon my soul for His sake."

A Correspondent states, on the authority of the Secretary of the Navy, that there are upwards of *six thousand* applicants for the station of Midshipmen.

THE FAREWELL TO THE DEAD.

By Mrs. Hemans.

Come near!—ere yet the dust
Soil the bright paleness of the settled brow,
Look on your brother and embrace him now
In still and solemn trust!
Come near! once more let kindred lips be press'd
On his cold cheek, then bear him to his rest.
Look yet on this young face!
What shall the beauty from amongst us gone,
Leave of its image, e'en where most it shone,
Gladdening its hearth and race?
—Dim grows the semblance, on man's thought press'd!
Come near and bear the beautiful to rest!
Ye weep, and it is well!
For tears befit earth's partings!—Yesterday
Song was upon the lips of this pale clay,
And sunshine seem'd to dwell
Where'er he moved—the welcome and the bless'd!
—Now gaze! and bear the silent to his rest.
Look yet on him whose eye
Meets yours no more, in sadness or in mirth!
Was he not fair amongst the sons of earth,
The beings born to die?
But not where Death has power, may Love be bless'd!
—Come near! and bear ye the belov'd to rest.
How may the mother's heart
Dwell on her son, and dare to hope again!
The spring's rich promise hath been given in vain,
The lovely must depart!
Is he not gone, our brightest and our best?
—Come near! and bear the early-called to rest!
Look on him! is he laid
To slumber from the harvest or the chase?
Too still and sad the smile upon his face,
Yet that, e'en that must fade!
Death will not hold unchanged his fairest guest;
Come near! and bear the mortal to his rest!
His voice of mirth hath ceased
Amidst the vineyards; there is left no place
For him whose dust receives your last embrace,
At the gay bridal feast!
Earth must take earth to moulder on her breast,
Come near! weep o'er him! bear him to his rest.
Yet mourn ye not as they
Whose spirit's light is quench'd—For him the past
Is sealed. He may not fall, he may not cast
His birthright's hope away?
All is not here of our beloved and blest!
—Leave ye the sleeper with his God to rest.

HEAVEN.

The angels touch'd their harps with gentle hand,
A prelude to begin—then all at once,
With full o'erwhelming swell the strain arose,—
"O, holy! holy! holy! just and true,
"Art thou, Lord God almighty! thou art he
"Who was and is and evermore shall be!"
All heaven besides was mute—the streams stood still
And did not murmur; the wand'ring winds
Withheld their motion in the midst of heav'n,
Nor stirred the leaf, but hung in breathless trance
Where the first sounds assail'd them.

Pilgrims of the Sun.

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Sunday School Anecdote.—I asked a Sunday School Teacher, if he expected to continue his efforts of that kind during life "Certainly," said he, "unless Satan's kingdom is destroyed first: —*I have enlisted during the war.*"—A good example for others."—*Tel.*

THE WESTERN LUMINARY.

To Subscribers.—Those who have not yet paid, are informed, that *Three Dollars* will be received in full for the year, if paid previous to the expiration of the first six months, but if payment is delayed until the expiration of that period, *Three Dollars and Fifty Cents* will be required.